

0:00:05 Apyayantu Mamangani Vakpranascaksuh Shrotram Atho Balamindriyani Ca Sarvani
0:00:20 Sarvam Brahmaupanisadam Mahambrahma Nirakuryam Ma Ma Brahma Nirakarot
0:00:36 Anirakaranam Astvanirakaranam Me Astu Tadatmani Nirate Ya Upanishatsu
0:00:52 Dharmaste Mayi Santu Te Mayi Santu Om Shanti Shanti Shantihi
0:01:10 So this presence is the substratum, which remains exactly the same as it always did.
0:01:20 And how is this substratum known directly?
0:01:25 We started out, first session, svataḥ siddha. In other words, it is self-evident.
0:01:33 Again, nobody in this world needs to know what I am.
0:01:38 You already know that you are.
0:01:40 The issue is, I don't know what is it that I am.
0:01:45 In other words, this is "athyasa", confusion.
0:01:49 And the confusion is being mixed in with this I am.
0:01:53 I am my life, my concern, I am my ageing, I am my forgetfulness.
0:01:59 I am, see all of these things, forgetfulness, ageing, they were
0:02:03 not there once upon a time.
0:02:06 So they're all "asadharana", they're all uncommon.
0:02:10 So what knowledge means, what liberation means, is just having clarity.
0:02:16 What is it that is constant right now, and what is it, in fact, you don't need
0:02:22 to know what is it that's changing, we all know what's changing, but the real
0:02:26 question is, what is it, and how clear am I with that which is constant right now?
0:02:32 Because it is you.
0:02:34 How can you not be in touch with yourself?
0:02:37 Well, because of "athyasa", because we've always been in touch with not-self,
0:02:43 the body, the mind, the "asadharana", the changes, the sounds, concerns.
0:02:49 Therefore, the substratum is directly known to you as I am.
0:02:55 No need to philosophize about this, "Yeah, but I've heard this about I am, I've heard that."
0:02:59 Stop!
0:03:00 This is all the mind trying to make it more complex.
0:03:03 It's supposed to be very simple.
0:03:06 It's supposed to be easy.
0:03:10 Who was it once that Einstein said, he was shown a formula by another scientist, and
0:03:20 someone asked him, "Is this true?"
0:03:24 And he said, "No."
0:03:27 And why?
0:03:28 Why not?
0:03:29 Because it's too complex.
0:03:31 It's just too much complexities there.
0:03:34 In other words, something simple was being shown, but it was made
0:03:38 into one huge, big, complex thing.
0:03:41 And he instantly recognized, something so simple cannot be this complex.
0:03:47 It's just not right.
0:03:49 The same thing here.
0:03:50 I am is the most simplest, ordinary, effortless.
0:03:54 How much effort does it take to remember the color of your door right now?
0:04:00 Come on, effort, please.
0:04:02 Yeah, hold on, wait, wait, wait.
0:04:04 Yeah, got it.
0:04:05 Okay?
0:04:05 No, really, it's effort, right?
0:04:07 How much effort does it take to know that you are, that you exist,
0:04:12 that you're conscious right now?
0:04:14 Really, it's just totally effortless.
0:04:16 In other words, the most effortless is you.
0:04:21 Why?
0:04:22 Because it is the nearest, the closest, it is you.
0:04:31 You understand this?
0:04:32 The most effortless is I am.
0:04:36 You don't need to ask, "What do you mean by that, Andre?"
0:04:37 What do you mean I am?"
0:04:38 I mean, of course, the mind can step in and start to philosophize.
0:04:42 We've seen this before.
0:04:43 But just down to earth, it's effortless.
0:04:46 If it's effortful, it's probably not it.
0:04:48 It's just an idea.
0:04:53 It's effortless.

0:04:55 And I get it.
0:04:55 The mind is so used to creating this person into 10,000 different things, experiences.
0:05:03 And so when we say something that's so effortless, the mind says, "No, it's not.
0:05:07 This is not the real teaching.
0:05:08 I'm going to find a real teacher who's going to really give me the right stuff."
0:05:12 No, this is really, it's this simple.
0:05:15 So this presence that remains the same is you.
0:05:20 Is the final reality.
0:05:22 There's nothing after that.
0:05:24 There's no higher reality.
0:05:27 And if you want to say and object with, there is levels of consciousness.
0:05:34 In whose presence are levels of consciousness revealed?
0:05:40 In my presence.
0:05:42 I have been myself.
0:05:45 Now I've been exposed to some consciousness raising experience.
0:05:51 And that started.
0:05:52 But what was there before it started?
0:05:55 The revealer.
0:05:56 I was there.
0:05:57 What is there when the mind has gone into this some bliss mode?
0:06:01 What's still there?
0:06:02 What's revealing the mind's bliss?
0:06:06 I am.
0:06:07 And the bliss would definitely go away, guaranteed.
0:06:11 Who's still there revealing the absence of that bliss which you mistook for?
0:06:16 I found it.
0:06:18 I got it.
0:06:18 I'm in touch with it now.
0:06:20 Who's still there?
0:06:21 The same effortless I am.
0:06:24 Now, this effortless I am, suppose you say, "Yep, I'm kind of connecting
0:06:30 to what you're saying, Andre.
0:06:31 This is fine.
0:06:33 But
0:06:36 so is my friend also connecting to this.
0:06:39 We're all connecting to this, suppose.
0:06:42 But how do we prove that your I am is the exact same as the I am of a person from 5000
0:06:51 years ago or the I am of Jesus or Buddha or the most enlightened being you can think of?
0:06:58 How do you prove that?
0:07:00 Otherwise, there's going to be this doubt.
0:07:03 "No, no, you don't understand.
0:07:04 The Buddha's behind me.
0:07:05 He's really got it.
0:07:07 I don't have what he has.
0:07:08 I'm just a small individual, a nobody who lives in, where?
0:07:12 Netherlands, Germany, Australia.
0:07:15 A small being.
0:07:16 So as long as this doubt remains, you remain an individual.
0:07:21 Reconciling the reality means Buddha has discovered I am.
0:07:26 And that I am you're enjoying right now, right here.
0:07:30 And thereby, the objection is sorted out.
0:07:35 And that is, suppose you say, "Okay.
0:07:38 So,
0:07:41 since childhood, my body and mind has changed so many times.
0:07:49 Your body and mind has changed so many times.
0:07:52 But there's something that remained throughout.
0:07:57 I am.
0:07:58 There's some being that hasn't changed.
0:08:01 There's some continuity.
0:08:02 There's some presence about you that has continued since childhood.
0:08:06 Connecting with my words so far?
0:08:08 Since you were a child, there was something about you that is exactly the same as now.
0:08:15 A being.
0:08:16 Just a conscious being.
0:08:17 Don't have to define it.

0:08:18 Just an ordinary conscious being.
0:08:20 I get it.
0:08:21 As a child, in the presence of that conscious being, the mind
0:08:25 was, right, the childish mind.
0:08:29 Had the desires for girls and boys and toys.
0:08:32 In the presence of this conscious being now, there's a mind also, but
0:08:37 what kind of things are being revealed now as compared to back then?
0:08:43 Very different kind of things.
0:08:45 Why?
0:08:46 Because the mind has evolved.
0:08:49 But the revealer remained exactly the same.
0:08:52 Therefore, the revealer, you say, "I got it."
0:08:57 But how do I prove that my revealer of experience is exactly the same
0:09:02 as your revealer of experience?
0:09:03 Well, suppose I give you a ball.
0:09:06 I improvise.
0:09:08 And look at this.
0:09:09 Now we have so many eyes, which are going to be social proof to say that this is...
0:09:17 What color should this be now?
0:09:19 What is this?
0:09:20 Huh?
0:09:21 Purple?
0:09:21 What is this?
0:09:24 See, that's not clear, so we need a clear color.
0:09:26 We need to universally agree.
0:09:29 Otherwise, it's going to break the example.
0:09:32 Okay, so we can agree this is what?
0:09:35 Oh, again, right?
0:09:38 Green, okay?
0:09:39 Let's go for green.
0:09:41 And we go, "All right, so you see, in the presence of my awareness,
0:09:45 I'm revealing this to be green.
0:09:47 And you're all, in the presence of your awareness, you're revealing this to be green.
0:09:51 Therefore, you see, we all have equal awareness.
0:09:55 We have solved the problem."
0:09:58 I'm glad you're shaking your head no.
0:10:00 Is this a strong argument to prove that your awareness is exactly the same as mine?
0:10:06 Because after all, we're both...
0:10:07 See, if my awareness was yellow, I wouldn't see this as green.
0:10:11 If your awareness was, what, orange, you wouldn't see this as green.
0:10:14 The fact that we all see this as green implies that we're all
0:10:19 available to reveal greenness.
0:10:21 And now we're able to reveal blueness.
0:10:24 That means, right, we all agree.
0:10:28 Hmm.
0:10:30 Suppose I call this a bad argument.
0:10:33 And I say, "Why?
0:10:35 What would you say?"
0:10:37 "I'm colorblind."
0:10:39 Who said that?
0:10:40 Ah, good.
0:10:43 Suppose you were a dog.
0:10:45 Dogs can only see yellow and blue.
0:10:48 And a dog could talk.
0:10:49 It would say, "No, it's not."
0:10:51 In other words, you're mixing senses, the range of senses for awareness.
0:10:57 And not only that, but if someone was turned backwards and they were in the
0:11:00 same room and they were looking at blue, then they would say, "Look, I know 30 of
0:11:06 you or whatever are talking about this being green, but I don't see green.
0:11:11 I'm looking at a red cup back there.
0:11:14 Therefore, my awareness is not the same as yours.
0:11:16 Because if it was the same as yours, I would see green."
0:11:20 Bad argument.
0:11:24 Okay, how about a stronger argument?
0:11:28 We have the scriptures, the Upanishads.

0:11:30 And for the longest time possible, the Upanishads have been speaking about
0:11:35 consciousness, or this revealing presence.
0:11:38 And it has attracted thousands upon thousands of seekers, which are
0:11:43 all relating somehow to what the Upanishads are saying about awareness.
0:11:49 They don't understand what, but there's something pulling you, like, "Wow, there's
0:11:53 this reality, awareness, Brahman, Atma.
0:11:56 What is this?
0:11:58 Hmm."
0:11:59 So this means that we have some bigger proof now.
0:12:02 We've got more people.
0:12:03 And after all, it's the scriptures, it's authoritative scriptures.
0:12:10 Is this a good argument?
0:12:12 Because, look at this, let me finish the argument here.
0:12:15 Suppose if
0:12:19 people didn't relate and everyone's awareness was different.
0:12:23 This means you would need a different scripture for every single seeker.
0:12:29 But the fact that millions of seekers, and there will continue to be millions
0:12:33 of them, billions of them, if you look at it from the future standpoint, will
0:12:37 continue to relate to the same awareness.
0:12:41 That means that we're all relating to the same reality.
0:12:48 Otherwise, you will need a different scripture.
0:12:51 It's like, "What is this?
0:12:52 I'm not awareness.
0:12:52 I'm something, I'm bhoogaloo.
0:12:54 I relate to that.
0:12:55 Therefore, give me bhoogaloo scriptures."
0:12:57 But we're all relating to this equally.
0:13:01 This is called a stronger argument.
0:13:04 But, sad to say, we can break this logic down also.
0:13:09 Would you like to try?
0:13:13 How do you break this logic down?
0:13:16 It is now quietness.
0:13:18 It's much harder, right?
0:13:32 Super.
0:13:32 Ah, Super.
0:13:32 Okay, you see what he said?
0:13:34 So he says, in other words, it depends upon your authority in the scriptures,
0:13:41 in those particular scriptures.
0:13:44 The moment you're somebody else, you say, "What's this nonsense?
0:13:47 It's just 10 million people who are ignorant of this Brahman consciousness stuff.
0:13:52 We don't believe in that stuff."
0:13:54 So now, again, you've got a larger audience, but you've got also an even larger audience
0:13:59 denying or discarding the whole thing.
0:14:03 What else?
0:14:04 Why else is this a poor argument?
0:14:06 You can't read?
0:14:07 Ah, okay, good, good.
0:14:08 You can't read?
0:14:10 Good.
0:14:14 What?
0:14:15 Yeah.
0:14:18 Yeah, exactly.
0:14:19 And they're all kind of authoritative in their own sense.
0:14:22 Yeah.
0:14:23 What about the big one?
0:14:26 You can have a genuine seeker looking at the scriptures, and that seeker is coming
0:14:31 with their own ideas of what is Brahman.
0:14:33 So you can have five people all saying, "This is the ultimate
0:14:37 reality," but all five of them have a different idea of what Brahman is.
0:14:43 So on the surface, it looks like 10 million of us are agreeing, but 10
0:14:47 million of us have a different idea of consciousness and the final reality.
0:14:53 That's why it is also a poor argument.
0:14:57 Another one is if you don't have the teacher to reveal the scriptures, it
0:15:01 wouldn't tell you much about yourself.
0:15:02 Yeah.

0:15:09 You would preserve that idea, what I want this to be for me, and therefore,
0:15:14 there's no standardization of what the scriptures are talking about.
0:15:19 Now, what is the strongest, which has no stronger argument, for demonstrating how
0:15:25 your awareness is exactly the same as mine?
0:15:28 In fact, it's the only argument that we really have, which
0:15:33 is just non-contradictable.
0:15:34 Would someone like to try?
0:15:37 How is your awareness exactly the same as mine?
0:15:42 How is that which reveals experiences from your standpoint exactly
0:15:47 the same revealer that reveals experiences from this standpoint?
0:15:53 I think you have to be aware that everyone has his personal world, that everyone has
0:16:01 his liking, disliking experiences, and that you have to be aware that it's not the same
0:16:07 as my neighbor, what I see, what I feel, what I like, what I dislike, but the thing
0:16:14 that reveals everything, that is the same.
0:16:20 Hmm.
0:16:21 Aware of likes and dislikes.
0:16:23 I mean, that still depends on you knowing about awareness and likes and dislikes, and
0:16:31 not a strong argument.
0:16:32 Hmm.
0:16:37 We are all I.
0:16:39 Hmm?
0:16:40 We are all I.
0:16:42 You say I, I say I.
0:16:44 Yeah, but that doesn't prove that my I is the same as your I.
0:16:50 Because you can have a different idea about I, and I can have a different idea about my I.
0:16:56 I think maybe it has to do, something to do with seeing the change, when you use
0:17:04 the glass and the colors, I am able to see the change, and it's changing in you too.
0:17:11 Hmm.
0:17:14 Wow.
0:17:15 90% there.
0:17:19 By following the scriptures over the years and realizing who I
0:17:22 am, I see that there's just one.
0:17:26 Okay, but how do you prove that to an ordinary person who's never, not
0:17:30 even interested in the scriptures, but has relative interest in this?
0:17:35 You see, when you sleep, when we all sleep, sleep, and then
0:17:43 we wake up, and then that's for everybody the same.
0:17:43 So that's in reference to the state.
0:17:45 So everyone reveals the deep sleep state.
0:17:50 This is true.
0:17:51 Everyone reveals a deep sleep state, but it doesn't prove how the revealer that reveals
0:17:56 deep sleep from your standpoint is the same revealer that reveals my deep sleep.
0:18:05 Yes, they do reveal, but it doesn't prove that the revealers are exactly the same.
0:18:10 Any more hands?
0:18:12 Just try.
0:18:12 Come on, let's go.
0:18:17 Awareness has no attributes.
0:18:18 Awareness, say again? Okay, please expand upon this.
0:18:28 Good, so Sapphire, good, so Sapphire is saying, in fact, she's listened to many of
0:18:35 my videos, so you're getting this from there.
0:18:38 [audience laughing]
0:18:51 [audience member speaking] Yeah, so it's exactly what Sapphire is saying.
0:18:56 So what she's saying is that, see, if from your standpoint, consciousness doesn't
0:19:02 take on any attributes, nothing sticks, and we said this, if it were to stick,
0:19:07 you would be carrying that around, and if you were to take on some attribute, if
0:19:12 you said your awareness is different from mine, I would have to be compelled
0:19:17 to ask you, in what way is it different?
0:19:21 And then you would be forced to tell me then, well, it's
0:19:24 different, like, how is it different?
0:19:27 What attribute would you like to give your awareness?
0:19:31 And you say, well, it's intelligent.
0:19:33 But intelligence is always in reference to your mind.
0:19:37 It's in reference to what you know while you're intelligent.
0:19:42 Try saying that when you're 98.
0:19:49 Equally, for me to say that my awareness is different from yours, I would have to
0:19:54 define it, and I would have to be specific.

0:19:57 How is it different, Andre?
0:19:59 Well, it's different in a, you know, I'm like, I am expansive.
0:20:04 I am expansive.
0:20:05 In that sense, my consciousness is wider.
0:20:08 It's wider than your consciousness.
0:20:11 But wider is an idea of the mind, because wider is just kind of a, your wider
0:20:18 is like this, my wider is like that.
0:20:22 So the only way that you can show that your awareness is exactly the
0:20:28 same as mine is by stating that your awareness never takes on attributes.
0:20:34 It's always able to reveal new experiences.
0:20:38 No experience gets stuck onto it.
0:20:40 It never takes on something else.
0:20:42 If it were to take on something else, you would see it even in deep sleep.
0:20:48 And that exact same experience is, for me also, constantly there
0:20:53 is one presence in whose presence new experiences are taking place.
0:20:59 They're going away, replaced by new experiences.
0:21:02 Like a cow.
0:21:03 You see a cow, and then, and I say, imagine a cow right now.
0:21:08 And you go, "Moo, okay, It's in my head."
0:21:10 And then I say, "Okay, now imagine a elephant."
0:21:15 "Please do now, imagine an elephant."
0:21:17 "Okay, cool.
0:21:18 Now move that away, please."
0:21:21 "Imagine a mouse."
0:21:23 "Ah, mouse, move that away."
0:21:26 "Blank screen."
0:21:27 Okay?
0:21:28 When I said cow, move.
0:21:30 The cow didn't stick onto the elephant.
0:21:32 When I said elephant, move.
0:21:35 You were fully available to reveal the mouse.
0:21:38 They didn't come over each other.
0:21:40 It didn't take on the attribute of the mouse or the elephant or the cow.
0:21:44 It was free for you to reveal something new.
0:21:48 It's free for me to reveal something new.
0:21:52 In other words, from your standpoint, nothing gets stuck.
0:21:56 If your awareness was stuck onto something, if some attribute was stuck
0:22:03 onto your awareness, please tell me right now, what is it that that attribute is?
0:22:10 Define it for
0:22:16 me.
0:22:16 Okay?
0:22:16 Hmm, let me think.
0:22:17 Let me access something in my mind to give a good argument.
0:22:23 And yet, there is a revealer of the mind going...
0:22:31 Nice experiment for this.
0:22:34 We asked someone, "How old do you feel?"
0:22:38 "What age do you report?"
0:22:39 I'm having the
0:22:43 age in mind.
0:22:44 I thought, nobody said, I just feel my presence.
0:22:49 There's no...
0:22:51 I can't feel any age.
0:22:53 Right, I haven't heard that.
0:22:55 I've never felt like that.
0:22:56 A child, if I'm 80, I don't feel 80, people say.
0:22:58 It's always this attribute, this presence.
0:22:58 Okay, I haven't thought of that.
0:22:58 Right, right.
0:23:01 So,
0:23:06 right, right.
0:23:10 See how the mind is already accessing, what should I say, cultural values,
0:23:14 cultural expectations, let me please them.
0:23:17 It's just going to its own little thing.
0:23:19 Yeah, just the fact that you're trying to access, find the right things to
0:23:23 say, it means that you're trying to access an idea, and yet there is this

0:23:28 presence that doesn't even relate to the age, doesn't even relate to some age.
0:23:33 If you really were 85, how old do you feel?
0:23:35 85.
0:23:36 Like that.
0:23:37 Confidently.
0:23:38 And yet we all take time.
0:23:40 Let me kind of feel into that.
0:23:43 Why would you want to feel into that if you were 85, truly?
0:23:47 If your identity was 85, you would say it effortlessly, 85.
0:23:51 This one, I ask many times people about age.
0:23:54 Yeah.
0:23:55 I always get the answer, I don't feel like that.
0:23:57 Wow.
0:23:59 It's a good experience.
0:24:04 I used the same for the feeling, how
0:24:11 did you feel when you were, comfortable when you was young, five years old, ten years or
0:24:16 so, and compare it to how you feel now.
0:24:19 And it's always the same age.
0:24:22 Okay, okay.
0:24:24 Anything else?
0:24:25 A practical question.
0:24:26 Could anyone translate the word "revealer" for me?
0:24:30 Onthullen.
0:24:30 It's a person, right?
0:24:35 It's a person and a revealer.
0:24:37 Yeah.
0:24:41 Recognizer.
0:24:44 Happy now?
0:24:45 Good.
0:24:45 Okay.
0:24:51 RGB, you know, you have white light, and white light reveals colors.
0:24:55 Why?
0:24:56 Because the white light is not red, is not green, is not blue.
0:25:01 That's why white light is able to reveal different colors.
0:25:05 If the light was red, could it reveal green?
0:25:09 No, because it would be interfering with color.
0:25:14 Therefore, it could not reveal that color.
0:25:16 So if it has an attribute, any attribute, it starts to interfere
0:25:22 with all other attributes, and thereby you cannot function anymore.
0:25:25 Because everyone's saying, "No, it's a tree."
0:25:27 And you're like, "No, it's an elephant."
0:25:30 Okay?
0:25:30 So this is the same principle.
0:25:35 White light can reveal different colors.
0:25:37 Why?
0:25:37 Because it is not intrinsically any color.
0:25:41 It's just ordinary light.
0:25:43 In the same way, awareness can reveal new attributes, new experiences, new colors,
0:25:49 new tastes, new pains and joys, because it is intrinsically free of all of them.
0:25:55 I want to introduce us to something called Satya Mithya.
0:26:00 And this is going to take the inquiry a little bit further,
0:26:03 because I want to bring this...
0:26:06 What is the relationship between
0:26:11 your thought and awareness?
0:26:14 Because where I'm going with all of this is I have to reconcile differences
0:26:19 into one reality, into awareness.
0:26:22 Because what the Upanishads say is that the final reality that I've just been
0:26:26 talking about, that which reveals, is from which the entire universe comes.
0:26:32 So this table, this wall, this body, this air you're breathing, this space,
0:26:38 these sounds, all of these experiences right now are resting in awareness.
0:26:44 They're arising out of awareness.
0:26:46 And I have to show you, how does a wall right now, how is this awareness right now?
0:26:52 I mean, I can kind of understand awareness is revealing, but what about the wall?
0:26:58 Where's the question of the wall being awareness?
0:27:01 So this is where I want to take us.

0:27:05 But first of all, let me just revise what we've done so far.
0:27:09 So we've seen that your mind and your senses are
0:27:16 asadharana.
0:27:17 That means from now to now, there's no true commonality.
0:27:21 It's different in billions and billions of ways under the microscope, under thoughts.
0:27:27 As I said, the mind changes 60,000 times per day.
0:27:32 So there's nothing common about either your senses, what they're reporting,
0:27:37 and even the senses themselves.
0:27:39 Look at this.
0:27:40 When we were young, our eyes were sharp.
0:27:44 And when we get older, the sight starts to change, starts to reduce,
0:27:52 and therefore we need glasses.
0:27:56 So not only is the sounds or the sights changing, but the sight itself is changing.
0:28:04 And the mind is also changing.
0:28:06 Therefore, where can you find commonalities here?
0:28:11 Every year, as we get older and older and older, it's just so
0:28:16 many changes have taken place.
0:28:18 And yet you experience yourself as I am, I am, I am, I am.
0:28:25 Never mind what the I am is revealing.
0:28:28 I am sad, I am happy.
0:28:30 Never mind that.
0:28:31 The point is, there is one common presence that survives all of these uncommon
0:28:40 phenomena happening to your life and to your body and to your experience.
0:28:45 Do you
0:28:50 experience yourself as a new entity every single moment or one constant entity?
0:28:57 One constant entity?
0:28:58 Shake head?
0:28:59 Yes, yes.
0:29:01 And when do you experience yourself as a constant entity?
0:29:03 Now?
0:29:04 Do you experience yourself changing 10 million times now?
0:29:08 Or is it just one, like I am, I'm here?
0:29:12 Was that, if it's true now, and now is nothing but just a moment
0:29:20 ago, and future is also now, right?
0:29:24 You understand?
0:29:27 Then how many of those do I have to put together for my I am to be something
0:29:33 that is different, something that is, you know, outside, outside of myself?
0:29:42 How many of those I have to stitch together for me to be some different person,
0:29:46 considering right now I am revealing?
0:29:51 In other words, there was never a time when you were not revealing.
0:29:55 But what were you revealing?
0:29:56 A different body and a different mind.
0:29:59 A different person.
0:30:01 This is called rebirth.
0:30:03 Who was revealing a different person?
0:30:06 The very I am that is revealing this person.
0:30:12 But what's different that's being revealed?
0:30:14 A person with different ideas, different hair, different eyes, different features,
0:30:20 different desires, different likes, different aversions, different hates,
0:30:25 different loves, different values.
0:30:29 In the presence of what is that being recognized?
0:30:33 In the presence of I am.
0:30:36 It can never be different.
0:30:38 Now, is that I am different from my I am?
0:30:42 It doesn't have attributes.
0:30:43 What doesn't have attributes?
0:30:45 Your I am and my I am.
0:30:49 However, so far we have pointed out two categories.
0:30:54 Asadharana,
0:30:57 uncommon, and sadharana, common.
0:31:02 And we have said that it kind of seems that there are two different things.
0:31:07 Oh, I am the revealer and everything else is being revealed.
0:31:11 Everything else is an object.
0:31:13 So now it seems like we've created a split between the revealer and the world.
0:31:20 Like the world is, you know, one thing and the revealer is another thing.

0:31:25 Like what about rocks and what about everything else?
0:31:31 So this means that whatever we've taken out as not a revealer, as not I, as
0:31:38 not self, we have to reclaim that back and attach a certain understanding
0:31:46 to it, which is called mithya.
0:31:50 So what is mithya?
0:31:52 Mithya means it enjoys a dependent reality on awareness.
0:31:59 For example, before I speak about what is the relationship between awareness and
0:32:04 the world, which I will do later, I want to just make it more personal now between
0:32:09 you, the revealer, and your thoughts.
0:32:12 So it's more closer to us.
0:32:14 What is the relationship between you, the revealer, that which reveals,
0:32:19 and a thought that is being revealed?
0:32:24 The relationship is what we call satya-mithya.
0:32:29 Now what is satya-mithya?
0:32:31 Mithya means something that depends on something else and satya means
0:32:38 it is independent of itself.
0:32:41 That means it depends on nothing else.
0:32:43 It is self-dependent.
0:32:45 For example, I wish we had a wooden table.
0:32:49 Okay, so we will take, we can all see this brown chair.
0:32:55 Yeah, brown chair.
0:32:57 Okay, cool.
0:32:58 So we use this.
0:32:59 So what's the relationship between your thought and awareness?
0:33:04 It is like the relationship between this wood and this chair.
0:33:11 Now this wood and chair, they seem like two different things, don't they?
0:33:17 And yet, this wood is totally independent of the chair and the chair's existence
0:33:26 entirely depends upon the wood.
0:33:29 Because if I take the wood out, do you have the chair?
0:33:34 If I take the wood out, do you have the chair?
0:33:39 No.
0:33:39 If I take the chair out, do you have the wood?
0:33:43 Now how would you take the chair out?
0:33:45 Someone give me a hammer.
0:33:48 Boom, boom.
0:33:49 Now the chair is no more.
0:33:50 In other words, I've cut the four legs off and now I no longer call it a chair.
0:33:55 In other words, now I can make a boat out of it.
0:33:58 So now we have a new relationship.
0:34:00 What's the relationship between a boat and wood?
0:34:05 Same thing.
0:34:06 Satya-mithya.
0:34:08 The boat has no existence without the wood.
0:34:14 Wherever I see the boat, that's exactly where the wood is.
0:34:20 The wood pervading the entire boundaries of the boat, there is not
0:34:27 one place where I cannot find the wood.
0:34:33 All throughout the boat, wood is.
0:34:36 At the edges of the boat, the wood is there.
0:34:39 On the front of the boat, the wood is there.
0:34:42 Is there one place where I cannot find the wood in that boat?
0:34:49 The entire being, the content of the boat, rests and depends upon the wood.
0:34:57 Now again, we take a bigger hammer and we slice and dice that
0:35:01 boat and we create a person.
0:35:06 A person figure, maybe like this one.
0:35:08 This is not wood.
0:35:09 This is wood, right?
0:35:10 We make a Buddha.
0:35:12 And now this Buddha is a very smart fellow.
0:35:15 And he understands this.
0:35:16 He says, "You know, I appear as this person.
0:35:22 People call me Buddha.
0:35:24 Why do they call me Buddha?
0:35:25 Because I've recognized something that an ordinary person is yet to recognize.
0:35:31 I've recognized that despite my appearance, looking like a man, looking like this
0:35:37 kind of a body, having these thoughts, that which pervades the entirety of me

0:35:43 is the content of me, which is the very content of that person also made out of
0:35:50 wood, who doesn't see themselves as having a reality, which is exactly the
0:35:56 same between themselves and Buddha.
0:35:59 Because where is their focus?
0:36:02 On the form.
0:36:04 The ordinary person's focus is on the form.
0:36:06 Therefore, to them, they are as good as different from this
0:36:11 other wooden statue called Buddha.
0:36:14 So why is Buddha called Buddha?
0:36:16 Because the Buddha has cognitively understood wherever there is form, wherever
0:36:24 there is that which is looking like a head, looking like a thought, looking
0:36:29 like a leg, that's exactly where the substrate, the content, the substance is.
0:36:38 Now suppose the Buddha goes to some place and he's trying to meditate and look for
0:36:45 the wood, and he's trying to access the wood, this reality, this reality which the
0:36:51 whole universe is made of, suppose the wood.
0:36:54 Will Buddha ever find it?
0:36:57 Why not?
0:37:00 It's not an object.
0:37:02 Why else would Buddha not find it if he's looking for that which he already is?
0:37:12 In other words, he's identified with the form, he's looking at this wood
0:37:17 as something that is different from him, and yet wherever he goes, he's carrying
0:37:23 the reality with him, as him, as her.
0:37:28 So the more I look for the final reality, the farther away I
0:37:34 get from the reality.
0:37:36 This is the great irony.
0:37:38 The more I understand that I can never come out of the only reality that is attaining
0:37:45 as different forms, the more I understand there is nowhere to go, nowhere to search,
0:37:51 because the very searcher is made out of the very content which is being sought.
0:37:58 Therefore the relationship between the thought and awareness is just
0:38:03 like between wood and this chair.
0:38:06 Wherever there is thought, that's exactly where the content of that thought
0:38:12 is, which is "I am, I am, I am".
0:38:16 For example, right now I want you to imagine a cow.
0:38:21 Again, "moo" in your mind.
0:38:24 And I want you to start to look at different parts of that cow, like the head.
0:38:28 Look at the head with your imagination.
0:38:30 What is there besides the head?
0:38:37 "I am".
0:38:38 Now look at the legs.
0:38:39 What is there besides the legs?
0:38:43 "I am".
0:38:44 Now look at the tail of the cow.
0:38:46 What fills up that tail of the cow?
0:38:49 What's filling that up?
0:38:50 What is giving it its existence?
0:38:58 "I am".
0:38:59 Can you not find "I am" somewhere in that cow, in your mental thought?
0:39:06 Look at that cow.
0:39:07 Where are you not in that cow?
0:39:11 Look underneath the cow, above the cow, in front of the cow, inside the cow's nose,
0:39:21 on top of the cow.
0:39:22 Where can you find yourself not?
0:39:28 Wherever you look at your thought, what is there?
0:39:34 Wherever there is "mithya", wherever there is "mithya", that's exactly where "satyam"
0:39:41 is, as "I am, I am, I am", as awareness.
0:39:45 And this awareness is that which lights up both a saintly mind, saintly
0:39:51 thoughts, and criminal thoughts.
0:39:55 One awareness lighting up the mind and the thoughts, and filling up and
0:40:00 giving content and existence to the thoughts of a criminal, someone that
0:40:06 is doing something that is wrong.
0:40:08 And the same awareness is giving existence to the thoughts of a saint.
0:40:14 And yet, remains free of saintly thoughts and criminal thoughts.
0:40:19 If awareness became saintly, what would happen?
0:40:28 If awareness became criminal, what would happen?
0:40:31 No saints.

0:40:34 And we've just shown you that your awareness is exactly the same as mine.
0:40:38 Therefore, awareness illumining the criminal's mind, it doesn't take on
0:40:44 the attributes of those thoughts.
0:40:46 And therefore, I also don't take the attributes of those thoughts.
0:40:50 Otherwise, if it did, instantaneously across the world, we would all be
0:40:54 entertaining thoughts of robbing a bank.
0:41:00 Because we've already shown you there is only one awareness.
0:41:04 So if nothing sticks to awareness, to your awareness, from the standpoint of the saint,
0:41:12 then nothing sticks to your awareness from the standpoint of the criminal either.
0:41:17 And therefore, you remain free, one awareness remains free to light
0:41:22 up and continue lighting up and continue revealing your thoughts.
0:41:27 And that same you, that same I, remains free to continue
0:41:32 revealing the thoughts of a saint.
0:41:37 In the past, the present and the future.
0:41:41 One awareness pervading all minds right now,
0:41:48 revealing what?
0:41:49 Revealing the thoughts belonging to your mind, to my mind.
0:41:53 And what is the relationship between that awareness and your thoughts?
0:41:58 Wherever there is mind, wherever there is thought, that's exactly where I am.
0:42:06 Which thought is outside of you?
0:42:12 In other words, all thoughts depend upon me, the awareful being.
0:42:18 In other words, every thought being Mithya, Mithya has no reality apart from awareness.
0:42:25 And that is the same for you, that is equally the same for me.
0:42:30 Therefore, from your standpoint, your thoughts, your mind depends on the very
0:42:35 same awareness that I enjoy right now.
0:42:40 And my mind depends upon the very same awareness that you are enjoying right now.
0:42:53 It's like bodies and minds just walking, walking in one field of awareness.
0:43:01 It's like, what do you mean?
0:43:02 I'm over here, I'm not over there.
0:43:03 I'm over here, I'm not over there.
0:43:06 I'm here.
0:43:09 But in reality, you're everywhere.
0:43:11 But then why does it feel like I'm over here and not over there?
0:43:14 We call this ahamkara.
0:43:16 It's meant to individuate your experience over here and not over there.
0:43:20 Otherwise, you can't function.
0:43:22 But in reality, what we actually think is that I am only here when
0:43:27 I literally move myself here.
0:43:30 Now I'm here.
0:43:32 But look at this.
0:43:32 This is such an amazing experiment you can do.
0:43:36 This I am that's here now is exactly the same, the I am that's here now.
0:43:44 The I am that's here now is exactly the same I am that's over there.
0:43:50 But it feels like I am is being contained in this body because of ahamkara.
0:43:57 And yet, I am is already waiting over there.
0:44:03 Waiting over here.
0:44:05 But only when the body moves, it feels like, ah, you see, I am now here.
0:44:10 So this is how you get kind of fooled that you're in this body.
0:44:14 In fact, you're meant to experience yourself into one body.
0:44:18 Otherwise, you couldn't function if you felt like you were everywhere.
0:44:21 So there's nothing wrong with this.
0:44:22 It's not like a wise person experiences themselves everywhere.
0:44:26 They're meant to experience themselves only here.
0:44:29 But cognitively, you understand I am not only here, I am right
0:44:35 now revealing your thoughts.
0:44:39 This I, the revealer, is revealing your thoughts.
0:44:43 The revealer will be revealing the thoughts of a person born in the future and has been
0:44:47 revealing thoughts of those in the past.
0:44:50 And right now, it just happens to be revealing the thoughts of this person who
0:44:55 happens to be right here now, talking.
0:44:59 Let us continue this inquiry by revising.
0:45:04 And two questions were posed.
0:45:06 And the first question was, "Is there a presence because of which your prana,
0:45:11 senses, and your mind does its job?"
0:45:15 "Is there a presence because of which your prana, senses, and mind does its job?"

0:45:22 The answer is...

0:45:26 The answer is yes.

0:45:28 Okay.

0:45:29 And then, "What is the nature of this presence?"

0:45:32 And then we said, "The nature is twofold."

0:45:35 First of all, you experience hundreds of sounds, hundreds of sights.

0:45:41 Everyone does.

0:45:41 There's not one person who doesn't.

0:45:44 And yet, none of them stick onto you.

0:45:47 You always see something always available to receive a new sound, a new

0:45:53 uncommon sight, a new uncommon taste.

0:45:58 And secondly, we said this presence is attributeless.

0:46:03 Again, if it were to take on an attribute, you would then define that attribute.

0:46:10 You would have to define that attribute.

0:46:11 You would be expected to define it.

0:46:14 And you'll be saying, "Well, my awareness is whatever."

0:46:18 And then I would say, "It's not because that's a thought."

0:46:22 You have to know the English language to define it, number one.

0:46:25 If you didn't know the language, you couldn't even define it.

0:46:27 But what would still be there if you didn't know the language?

0:46:31 Me, the presence, who's revealing a mind that doesn't know how to speak.

0:46:36 What I want to do now is show us a little bit more what does

0:46:40 attribute and attributeless mean.

0:46:43 Because so far we've been speaking about attributeless.

0:46:47 And maybe you've kind of got it, right?

0:46:50 But let's go deeper into the inquiry and explicitly point out

0:46:55 what do I mean by attribute.

0:46:58 And why do I want to do this?

0:46:59 To show you that there are only three categories that you

0:47:03 can put all attributes under.

0:47:05 And we will see that awareness cannot be put under any of those attributes using logic.

0:47:11 These are Sanskrit words and it is a Sanskrit tradition.

0:47:15 So therefore I'm going to use them.

0:47:17 The first is called, the first form of attribute is called

0:47:23 Sajjātiya, Sajjātiya, Sajjātiya

0:47:29 Bheda.

0:47:31 Okay, Sajjātiya Bheda.

0:47:32 So this means that, for example,

0:47:38 you have two, you have a group.

0:47:40 For example, a group, one group, human species group, right?

0:47:45 Or one group called tree group.

0:47:48 So tree has many different types of trees, like this tree and like that tree.

0:47:57 Okay?

0:47:58 So there are trees, but

0:48:01 they're different kind of trees.

0:48:02 One's an oak tree, one is a mango tree.

0:48:05 So this means that within trees, within tree group, you can have

0:48:10 many kinds of different trees.

0:48:13 Within human species, you can have Asians, you can have Africans, you can have

0:48:19 Indians, you can have Caucasians, okay?

0:48:23 But they're all human species.

0:48:26 Okay?

0:48:27 The second kind of group is called Vijjātiya

0:48:37 Bheda.

0:48:38 Vijjātiya Bheda.

0:48:41 So Vijjātiya Bheda is different kind of groups.

0:48:45 So for example, tree group and animal group.

0:48:51 Okay?

0:48:52 So in other words, what defines the difference between trees and animals?

0:48:58 Attributes.

0:48:59 There are a lot more attributes than defines an oak tree from a mango tree.

0:49:05 You see this?

0:49:06 So yes, what defines the differences there?

0:49:09 Attributes.

0:49:10 But a lot less attributes than between trees and animals.

0:49:17 Or between, what, insects and fish.
0:49:20 Or humans and
0:49:24 animals or something.
0:49:25 Okay?
0:49:26 So again, what defines the attributes?
0:49:30 Well, what defines the differences?
0:49:32 A lot of attributes.
0:49:33 A lot more attributes than here.
0:49:35 Either way, there are attributes.
0:49:36 And then finally, we have Vijjātiya and then Svāgata.
0:49:39 Svāgata Bheda.
0:49:46 So within every one component, there are parts.
0:49:50 For example, the human heart, right?
0:49:54 The human being is made up of human heart plus brain, right?
0:50:00 Plus arm, plus etc.
0:50:04 Or you take an atom.
0:50:06 What is an atom made of?
0:50:09 Atom is made of?
0:50:11 Yeah, electron, proton, neutron, which makes up the atomic nucleus.
0:50:17 And then you take the electron, right, or proton, or the neutron.
0:50:23 What makes that up?
0:50:24 You may say quarks, for example.
0:50:26 So atom itself, right, is made up of smaller parts.
0:50:33 So now what determines the difference between an electron, which
0:50:37 is the orbit around the atom?
0:50:39 It determines that compared to another part within it, which is called a proton.
0:50:47 Attributes.
0:50:49 An electron is different from a proton.
0:50:51 And not only that, but the atom is further made of
0:50:57 quarks.
0:50:58 So you can keep on kind of reducing it.
0:51:00 But either way, any part that you use in this creation, your
0:51:05 leg, your arm, your thought, how many, suppose we have a thought, how
0:51:11 many things is your thought made of?
0:51:15 Depends on what your thought is, right?
0:51:17 If you have a thought of being at the beach, how many parts would that be made of?
0:51:24 The sun, like a little sun.
0:51:26 Now where did you learn the sun from?
0:51:29 You learned the sun from the world.
0:51:32 You learned the sun from attributes belonging to the world.
0:51:36 Suppose attributes got passed into your mind.
0:51:39 What else makes up a thought?
0:51:41 Suppose there's someone that you have an argument with.
0:51:43 What makes that thought up?
0:51:46 Voice, their voice, right?
0:51:48 Attribute of their voice.
0:51:49 What else makes that up?
0:51:51 The intensity.
0:51:53 Attribute of intensity.
0:51:54 What else makes that thought up?
0:51:56 Their distinct face.
0:51:57 So put a little face there.
0:52:00 So all three categories are attributes.
0:52:04 Do you understand it so far?
0:52:06 So why did I just perform this inquiry?
0:52:09 To show you that when I speak attributes under which you can put the entire world, you say
0:52:15 then, under what can I put the entire world?
0:52:18 I can put them under these three categories.
0:52:22 I can put the sun in one of these categories.
0:52:25 I can put an atom, because the sun, for example, is made up of what?
0:52:28 Helium and nitrogen, right?
0:52:31 So that too is Swagata
0:52:36 Beda.
0:52:36 What about space and time?
0:52:39 We will see where space and time belongs here.

0:52:41 Even space and time you can put into this category.
0:52:45 Initially, I started by saying that anything in this universe which can
0:52:50 be objectified, the whole asadharana category, uncommons, can be put here.
0:52:56 But awareness you can't put here.
0:53:00 So now you're going to ask how so?
0:53:02 Can you show me?
0:53:03 How can I not put awareness here?
0:53:05 Well, suppose you go sajātīya
0:53:09 bheda.
0:53:10 Let's take human beings, for example.
0:53:14 That would mean that Asian awareness is different to black
0:53:20 man awareness, African awareness.
0:53:23 Or African awareness, that means the awareness belonging to
0:53:26 an African man is different from awareness belonging to a Caucasian man.
0:53:31 Awareness belonging to, and I tell you, this has been seen before in this
0:53:36 world, awareness belonging to a man is a lot more sophisticated than
0:53:41 awareness belonging to a woman.
0:53:45 See this?
0:53:46 No.
0:53:47 What is man and woman?
0:53:50 They're in reference to attributes of the physical body.
0:53:55 In reference to attributes of and belonging to the mind.
0:54:01 What about black man and Asian man awareness being different?
0:54:06 No, because black and Asian is in reference to skin color, not
0:54:12 in reference to awareness.
0:54:14 Now what about Vijati
0:54:18 Abeda?
0:54:18 Suppose we take human beings, two different categories, human beings and animals.
0:54:25 So that's like saying that awareness of a human being is more sophisticated
0:54:30 than awareness of a dog or a snake.
0:54:35 Is this true?
0:54:40 Okay, I don't know.
0:54:43 Okay, why not?
0:54:45 Why is your awareness exactly the same as awareness of a spider?
0:54:49 Because there's no dog awareness compared to a snake awareness or human being awareness.
0:54:54 Because dog and human being is in reference to the body.
0:54:58 Their body is asadharana, it's changing, it's modifying, and your
0:55:03 body, it's different, we get that.
0:55:05 But it's also changing, modifying.
0:55:09 And we've got svagata bedha, that means within one awareness, you have levels
0:55:15 of awareness, levels of consciousness.
0:55:17 You've got entire retreats being held called "Let's Explore Levels of Consciousness".
0:55:24 In other words, svagata bedha would mean that there are
0:55:29 different kinds of awarenesses.
0:55:31 That waking awareness is different from dream awareness.
0:55:36 Or Nirvikalpa Samadhi awareness is different from waking awareness.
0:55:43 Is that true?
0:55:45 No, why not?
0:55:50 Because
0:55:53 it's changeless.
0:55:54 It's changeless, both in the...
0:55:57 It's changeless, okay.
0:55:59 It's changeless, and
0:56:04 that means always the same.
0:56:05 In other words, no matter what state you place upon it, the
0:56:10 substratum remains exactly the same.
0:56:13 So this is why you're able to be aware equally of your dream and your waking state.
0:56:18 It's not like there's two different people.
0:56:20 You say, "Yeah, I dreamt."
0:56:22 Who was there revealing that dream?
0:56:25 I was there revealing that dream.
0:56:26 It's my dream."
0:56:27 Now you say, "I'm here, I'm revealing this waking kind of thing going on in state."
0:56:33 I'm revealing both."
0:56:35 Nirvikalpa Samadhi, as we explained in the first session,

0:56:40 Nirvikalpa Samadhi is just the absence of thoughts, absence of mind,
0:56:44 absence of these three categories.
0:56:48 But it doesn't touch the very attributeless awareness, remains exactly the same.
0:56:53 Because it's always pure, it's always attributeless.
0:56:56 So what are you going to possibly gain in meditation?
0:57:00 Tell me.
0:57:03 All you're going to gain in meditation, ironically, is another attribute.
0:57:10 Attribute that feels blissful, that feels wide, got non-dual bliss now.
0:57:19 It's an attribute because it starts in time.
0:57:22 It wasn't there just a moment ago.
0:57:25 And yet, who was there a moment ago?
0:57:27 The revealer was there a moment ago.
0:57:29 The revealer revealing, recognizing the mind striving so hard to attain
0:57:36 some level of consciousness.
0:57:40 And then recognizing or revealing the mind getting so frustrated it gives up.
0:57:47 And then tomorrow, recognizing or lighting up the mind of finally attaining some
0:57:55 kind of a special state, which is lovely.
0:57:59 But the revealer is still attributeless.
0:58:02 It started out attributeless, it remained throughout attributeless, and
0:58:07 when the state has gone, it continues being attributeless, revealing freshly
0:58:13 available to new experiences to come and go.
0:58:18 Can you change the words "revealer" and "witness"?
0:58:23 I mean, is it the same?
0:58:25 You can use these words.
0:58:27 We have to just explicitly state them.
0:58:30 So the witness, that means the unchanging witness, that which is always recognizing,
0:58:35 lighting up, showing, showing whatever is coming in the light of that witness.
0:58:42 So the witness is what we say "atma", "I am", "I am", "I am".
0:58:47 It's just another name for the exact same reality.
0:58:51 So far, we have analyzed that you can put, if you just go through an analysis a little
0:58:56 bit through this, you will see that you can put absolutely anything into these categories.
0:59:01 And I will go more through them with us.
0:59:03 For now, I want to bring the question of space and time.
0:59:07 Because space and time are very unique.
0:59:10 They're kind of like, they have no attributes.
0:59:13 Let's just take space as no attributes.
0:59:16 It just allows things to be filled up.
0:59:19 It just allows things to, it accommodates things.
0:59:22 It accommodates things.
0:59:24 But so does awareness accommodate things.
0:59:25 It just accommodates your thoughts.
0:59:28 And as we will see soon, it accommodates the whole universe.
0:59:31 So you may kind of think, "Wow, isn't awareness also one of these?"
0:59:36 Right?
0:59:37 Like, which category is awareness now?
0:59:39 And I'll show you what I mean by this.
0:59:41 So let me just start the analysis now.
0:59:43 So the question is, what's the difference, if any, between space and awareness?
0:59:54 So let's just analyze space for a moment.
0:59:57 Is space sajātīya bheda?
1:00:03 Remember, sajātīya bheda means it's within the same category, but there's
1:00:07 differences within that category.
1:00:10 So this means there has to be a different kind of space.
1:00:13 Okay, what about dream space?
1:00:14 Is dream space different from waking space?
1:00:19 I'm glad you're shaking your head no, but why?
1:00:24 Why are they actually not different?
1:00:32 We're just sticking with space now.
1:00:33 Awareness is put aside.
1:00:37 Accommodates both of them, okay.
1:00:39 So in other words, space is exactly the same, although it can be perceived differently.
1:00:47 The fact that I can perceive it differently doesn't make it different.
1:00:51 Common example, my personal one, is we had a house that we built, and I was five, and
1:01:00 this house, when you're young, it's huge.
1:01:03 Right?

1:01:03 Every room is huge.
1:01:04 The space in the room is vast.
1:01:07 And I visited this house when I was like 25, and I thought this is like a closet.
1:01:14 It's hardly any space in here.
1:01:16 So the space hasn't changed, but only my perception of it has.
1:01:21 Same thing in your dream.
1:01:24 It may feel like it's a different kind of space, but it's actually just
1:01:28 one space perceived differently.
1:01:32 Okay?
1:01:33 Now, is space "svagata bheda"?
1:01:38 That means it's made up of parts.
1:01:44 No.
1:01:44 Okay.
1:01:45 Like where is the edge between one part of space and another?
1:01:50 Or suppose we have
1:01:53 a living room, right, a house.
1:01:55 Is bedroom space different from bathroom space, different from dining room space?
1:02:03 Is it different?
1:02:05 So then why do we call it dining room space versus bedroom space?
1:02:15 Because of the use and the function of the space.
1:02:19 Okay, in reference to what do we say dining room space and bathroom space?
1:02:28 In reference to the attributes of the walls, in reference to
1:02:32 what the room is intended for.
1:02:34 But is it in reference to the space?
1:02:37 No.
1:02:37 So even though we kind of call it different space, it's one space,
1:02:41 but it's not in reference to space, it's in reference to the walls.
1:02:46 Okay.
1:02:47 So what is space then?
1:02:49 Is it "vijatiya bheda"?
1:02:51 Remember "vijatiya" before you answer.
1:02:52 "Vijatiya bheda" means it is one group different from another group.
1:03:00 So is space "vijatiya bheda"?
1:03:06 Remember?
1:03:07 Okay, "vijatiya bheda" means I can put anything here.
1:03:11 I can put space, I can put the principle of space here.
1:03:16 It's different from,
1:03:20 for example, chair.
1:03:25 Okay.
1:03:26 Is space different from chair?
1:03:28 Huh?
1:03:30 Of course it is.
1:03:31 Is space the chair?
1:03:34 Is space the fire?
1:03:36 No.
1:03:37 Therefore space is "vijatiya bheda".
1:03:41 Why is space "vijatiya bheda"?
1:03:43 Because space is unlike something else.
1:03:47 An animal is unlike a human.
1:03:50 A human is unlike a stone.
1:03:52 A stone is unlike water.
1:03:54 Space is unlike anything that it accommodates.
1:03:58 In other words, yes, space does accommodate, but it is unlike what it accommodates.
1:04:08 Make sense?
1:04:10 Therefore it is "vijatiya bheda".
1:04:14 Which category is time?
1:04:16 Is time "sajatiya bheda"?
1:04:19 "Sajatiya bheda" means there are two types of time.
1:04:24 There is different galaxy time and there is this galaxy time.
1:04:30 There is dream time and there is waking space time.
1:04:34 Waking dream, waking state time.
1:04:41 Time is time.
1:04:43 How it is perceived is different.
1:04:45 What is time?
1:04:47 Time is that which just facilitates things to evolve.

1:04:52 It lets things change.
1:04:54 Things are changing in galaxy number one, whatever galaxy that
1:04:57 is, things are changing here.
1:05:00 There is no difference.
1:05:02 Time lets change happen here.
1:05:04 Time lets change happen in your dream.
1:05:07 There is no second time.
1:05:09 It may be perceived differently.
1:05:10 For example, you're dating someone at the bus station and you're enjoying
1:05:18 your conversation for five minutes.
1:05:20 How long does that last?
1:05:22 One second, five seconds.
1:05:25 There is someone who needs to desperately show up at work or else they'll be fired.
1:05:30 For them, time of five minutes is a long time.
1:05:36 Time is time.
1:05:37 How it's perceived based on the mind, based on the circumstances is different.
1:05:43 Therefore, time is not "sajjatiya bheda" because there is no second time.
1:05:50 However, it is perceived differently but it doesn't make time different.
1:05:55 Is time "svagata bheda"?
1:05:58 That means time is made up of parts.
1:06:05 Time is made up of what parts?
1:06:08 Time just facilitates change to happen.
1:06:10 What parts are you talking about?
1:06:13 Is time "vijjatiya bheda"?
1:06:17 Okay, Shani is shaking her head.
1:06:20 Enlighten us.
1:06:24 In other words, time is different from this chair.
1:06:29 It facilitates the chair to evolve but it's not the chair.
1:06:34 Therefore, space and time is "vijjatiya
1:06:41 bheda".
1:06:42 But this brings an objection now.
1:06:45 If
1:06:48 space and time is "vijjatiya bheda" because it
1:06:57 is unlike anything else, time is unlike anything else and it's attributeless,
1:07:01 space is like anything else and it's attributeless, awareness, isn't
1:07:06 awareness unlike anything else?
1:07:09 This is not awareness, this is kind of like a pot.
1:07:13 Awareness is that which shines, that illumines, that reveals.
1:07:18 Isn't awareness also unlike anything?
1:07:22 This is an objection you can easily throw at me.
1:07:28 Therefore, isn't awareness "vijjatiya bheda"?
1:07:31 Why not?
1:07:31 Because it's all there is.
1:07:34 There's no other category.
1:07:36 Because of awareness, the rest exists.
1:07:40 Because?
1:07:41 Because of awareness, time and space
1:07:46 exist.
1:07:46 So, what you're saying is that it's not "vijjatiya bheda" because awareness
1:07:52 is the content of everything.
1:07:55 It is not unlike everything.
1:07:57 Everything depends on awareness for its existence.
1:08:01 It is a satya-mitya relationship.
1:08:05 So you cannot say that awareness is unlike everything, that the
1:08:08 world is unlike awareness.
1:08:10 In other words, if I reject the world, I'm rejecting awareness.
1:08:16 Because we already did a little experiment, which we will expand upon now.
1:08:20 Wherever there is mithya, that's exactly where satyam is.
1:08:25 So if I reject one thing that depends upon awareness, wherever there is
1:08:30 mithya, wherever there is a Buddha statue, that's exactly where wood is.
1:08:37 If the Buddha rejects one single finger made out of wood, the Buddha has rejected
1:08:42 the entire wood across the entire universe.
1:08:47 The only way to make awareness "vijjatiya bheda" is by imagining it.
1:08:54 It is a blissful experience and therefore I want to seek it out.
1:09:00 If you imagine awareness that is something away from you, only

1:09:05 then it becomes unlike anything.
1:09:08 But awareness is not subject to your imagination.
1:09:11 Awareness is the content of the universe.
1:09:16 So the universe is just appearance of awareness.
1:09:20 Now you say, "How is this possible?
1:09:22 How does this world come out of awareness?
1:09:24 This is all solid matter.
1:09:26 Where is the connection?"
1:09:29 I guess we will do this next session.
1:09:34 I just want to close.
1:09:36 So the point of this analysis, again, it's not for intellectual arguments, it's just
1:09:40 to show you that you cannot put awareness under any of these three categories.
1:09:47 And everything else can be put under these three categories.
1:09:51 And space and time, slightly unique, can only be put under "vijjatiya
1:09:56 bheda" whereas everything else can be put into all three categories.
1:10:00 For example, atom is "sajjatiya bheda".
1:10:04 Why?
1:10:04 Because you got gold atom and carbon atom.
1:10:09 So they are same category, same group.
1:10:11 That's what "sajjatiya" means, same group.
1:10:13 You can have atom under "vijjatiya bheda".
1:10:16 Why?
1:10:17 Because group of atoms is different from group of molecules, different groups.
1:10:22 You can put atom under "svagata bheda".
1:10:25 Why?
1:10:26 Because atom is made up of parts, molecules, sorry, not molecules, proton, electron.
1:10:33 Therefore, anything, you apply the same logic to anything, in fact,
1:10:37 everything is made out of atoms anyway.
1:10:39 Therefore, it will all fit under these three categories.
1:10:42 The only two realities that are slightly unique are space and time, which can also
1:10:48 be put under these three categories, but only under "vijjatiya bheda".
1:10:55 Then the objection comes, then, if they're unlike everything else, then isn't
1:11:00 awareness unlike everything else also?
1:11:02 Therefore, isn't awareness "vijjatiya bheda"?
1:11:05 The answer is no, because when it comes to awareness, it is the content
1:11:10 of space, of time, of objects, of five elements, of everything.
1:11:15 Therefore, there is no question of awareness being unlike everything else.
1:11:20 Okay, and next session we will then investigate how is it that the whole
1:11:26 universe is resolving into awareness.
1:11:29 And this will be a next inquiry to build on.
1:11:32 Purnamadah Purnamidam Purnat Purnamudachyate Purnasya
1:11:40 Purnamadaya Purnamevavashishyate
Om Shanti Shanti Shantihi